being and world-being would be in its spiritual origin and nature a play of the infinite self-knowledge and all-knowledge: ignorance could be only a subordinate movement, a suppressed or restricted cognition or a partial and imperfect evolving knowledge with the true and total self-awareness and all-awareness concealed both in it and behind it. It would be a temporary pheno-menon, not the cause and essence of cosmic existence; its inevitable consummation would be a return of the spirit, not out of the cosmos to a sole supracosmic self-awareness, but even in the cosmos itself to an integral self-knowledge and all-knowledge.

It might be objected that the supramental cognition is, after all, not the final truth of things. Beyond the supramental plane of consciousness which is an intermediate step from overmind and mind to the complete experience of Sachchidananda^ are the greatest heights of the manifested Spirit: here surely existence would not at all be based on the determination of the One in multiplicity, it would manifest solely and simply a pure identity in one-ness. But the supramental truth-consciousness would not be absent from these planes,

for it is an
inherent power of Sachchidananda: the difference
would be that the determinations would not be
demarcations, they would be plastic, interfused^
each a boundless finite. For there all is in each and
each is in all radically and integrally,—there would
be to the utmost a fundamental awareness of